

**THE PRAYER**

**&**

**PURIFICATION**

*Compiled by:*  
Research Division  
**Darussalam**



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## Publishers Note

Verily all praise is for Allaah; we praise Him, seek His help, and seek His forgiveness. We seek refuge with Allaah from the evil of ourselves and our deeds. Whomsoever Allaah guides, no one can misguide him; and whomsoever He leads astray, none can guide him. I bear witness that none has the right to be worshipped but Allaah. He is Alone without any partner, and I bear witness that Muhammad is His servant and Messenger.

In this booklet we hope to clarify for the new Muslim the correct procedures of prayer. The main goal of this work is to explain the steps of purification and prayer in a simplified manner in order to benefit the person who has recently accepted Islam. May Allaah accept this work and allow it to reach those who need it most.

This important treatise is compiled by the staff members of the Research Division of Darussalam namely, Mr. Sidheeqe M.A. Veliankode, Mr. Abu Hamzah Al-Arabi, Mr. Abu Khaliyl and Mr. Aqeel Walker. We are very much indebted to them. Hope & pray that Allaah Subhanahu Ta'ala will grant them proper rewards here and in the Hereafter.

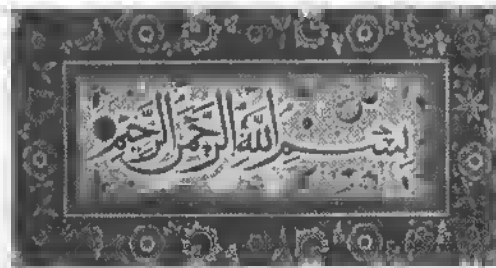
*Abdul Malik Mujahed*



## SIGNIFICANCE OF PURITY

Observing cleanliness and avoiding all types of impurities and filth is an obligation on the Muslims. No prayer is acceptable without physical purity. Purity is half of faith. There are two types of cleanliness: physical and spiritual. Physical purity means being pure from the physical impurities of one's clothing, surroundings and from answering the call of nature. This type of purity requires removing physical impurities from the body, clothes, ground, etc., with clean water. The impurity may be removed by washing up, performing ablution for prayer, bathing and *Tayammum* (Dry cleansing).

Spiritual purity entails purifying oneself from the filth of polytheism, doubts regarding divine belief, evil thoughts, and the various non-physical ills that attack a person, such as envy. This type of purity can be acquired by being sincere to Allaah, performing good deeds for His sake Alone, and following and imitating His Messenger's Sunnah. It also requires purifying the soul from the harmful effects of sins, errors and mistakes by making true, sincere repentance to Allaah.



*In the Name of Allaah, the Most  
Gracious, the Most Merciful.*



## SOURCES OF PURIFICATION

Physical purity is obtained by using clean water, not mixed with any material that changes its original form. Examples of clean water are tap water (in most civilized parts of the world), fresh well water, rainwater, water from springs, rivers, melting snow, sea water and Zam-zam water. Also, clean earth is considered a cleansing substance. Examples of clean earth are pure dust, sand, soil, or natural stones found on the face of the Earth. Clean earth cleanses impurity when there are not sufficient water supplies, or when one is unable to use water because of an illness.

## SOURCES OF IMPURITY

When an impurity changes the taste, odor, or color of water, then it cannot be used for cleansing. If the water retains its original form and thus, its color, odor, or taste do not change, then that water remains pure and can be used to wash away impurity. The contaminants that render water impure include human or animal bodily wastes, such as feces or urine. Also, excessive amounts of blood or vomit and any part of dead animals that have not been properly slaughtered, except for tanned skin, are considered impure.

## MANNERS OF GOING TO THE BATHROOM

Muslims are required to seek a discrete area away from the view of others when answering the call of nature. Scholars consider entering the bathroom with something containing Allaah's Name (such as a copy of the Qur'an,

Islamic books, etc.) as disliked, unless the person fears that the object might be lost or misplaced. One should refrain from talking while using the toilet. Also, if one relieves himself outside, he should avoid facing the *Qiblah* (the direction of the *Ka'bah* in Makkah) or turning his back to it. Walkways, the areas where people converge to talk or seek shade, their water source, food producing trees, and so forth, should not be used to relieve oneself.

Before entering the place where one intends to relieve himself, it is recommended to recite the following supplication:

بِسْمِ اللَّهِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ  
مِنَ الْخُبْثِ وَالْخَبَائِثِ ؕ

*"Bismillaahi Allaalumma innee a'uthu bika min  
al-khubuthi wal-khabaa-ith"*

(Meaning: In the name of Allaah. Oh Allaah! I seek refuge with You from the male and female devils.)

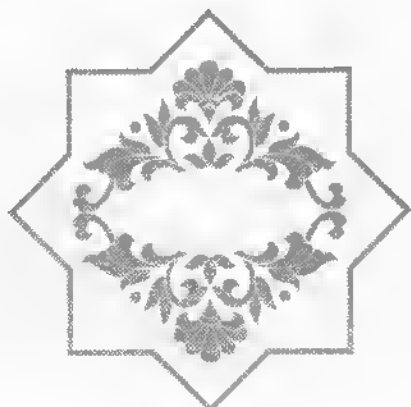
Part of the wisdom behind mentioning Allaah's Name before entering the bathroom is that the Jinns are prevented from seeing the private parts of human beings when they say 'In the Name of Allaah' before entering the bathroom. One should not pull up his clothes until he is actually prepared to relieve himself. After relieving the call of nature and leaving the area, one should say:

﴿ غُفْرَانِكَ ﴾

"*Ghufraanak*" (Meaning: [Oh Allaah] I seek Your forgiveness.)

### CLEANING AFTER USING THE BATHROOM

One should not use animal feces or bones to clean the private parts after answering the call of nature. One should not use his right hand to touch his sexual organ while urinating or washing up after answering the call of nature. The person should cleanse himself with a dry substance, such as stones, soil, or bath tissue, followed by cleansing with water. The left hand should be used as much as possible for these cleaning procedures.



## WUDHOO' (ABLUTION)

### HOW TO PERFORM ABLUTION

Those who intend to perform ablution should perform it in the following manner:

1. The intention should be made in the heart to perform the ablution as an act of obedience to Allaah and seeking His Pleasure.

2. Then the person should mention the Name of Allaah (*Bismillaah*) at the start of performing the ablution.

3. The hands should be washed three times at the beginning of the ablution, cleaning between the fingers.

4. Next, one should rinse the mouth and inhale water into the nose and blow it out with a single handful of water, if possible.

5. The entire face should then be washed at least once, from the upper part of the forehead to the lower part of the chin, and from ear to ear.

6. Then, the arms should be washed starting from the hands, and continuing up to (and including) the elbows. The right arm should be washed first, then the left.

7. Then the person should wipe over his head by passing his wet hands from the upper part of the forehead to the back of the hair line, and then back to the front of the hair where he began. Then, with the

water that remains on the hands wiping the head, the person should clean the inside and the outside of the ears, going behind the ears with the thumbs.

8. Finally, the feet should be washed, starting with the right one, including the ankles and heels, and going between the toes with the 'pinky' finger.

It is preferred to keep the above-mentioned sequence in order. It is also recommended to perform ablution without any long interruption of time between each step. It is preferred to clean (brush) the teeth before starting the ritual ablution and prayer. It is also recommended to repeat cleaning the various parts of the body washed during ablution two or three times each. The only exceptions to this are wiping the head and cleaning the ears. However, the obligation is to clean each part once, and no more than three times each. Starting with the right side when washing the hands and the feet during the ablution is recommended. It is also recommended to recite the following supplication after ending the acts of the ablution:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ  
أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ۖ اللَّهُمَّ اجْعَلْنِي مِنَ  
التَّوَابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ ۖ

*Ash-hadu an laa ilaaha illallaahu Wah-dahu laa shareeka Lahu, wa ash-hadu anna Muhammadan abduhu wa Rasooluhu. Allaahum-maj'alnee min at-tawwaa-beena, waj'alni min-al-muta-tahhireen".*

Meaning: I bear witness that none has the right to be worshipped but Allaah Alone, Who has no partners, and I bear witness that Muhammad is His servant and Messenger. Oh Allaah! Make me among those who turn to You in repentance, and among those who purify themselves.)

